Enclosed please find herewith a copy of a letter to Mr. Mahalingam. You have to deal tactfully in your preaching. Do not compromise the truth, but speak palatably so he does not reject it but accepts it. That is preaching.

“You have to deal tactfully in your preaching. Do not compromise the truth, but speak palatably so he does not reject it but accepts it. That is preaching. ”--- **https://vanisource.org/wiki/750901_-_Letter_to_Badarinarayana_written_from_Vrndavana?hl=not|compromise|truth**

Gita Chapter 17: The Divisions of Faith
TEXT 15
anudvega-karam vakyam
satyam priya-hitam ca yat
svadhyayabhyasanam caiva
van-mayam tapa ucyate
SYNONYMS
anudvega—not agitating; karam—producing; vakyam—words; satyam—truthful; priya—dear; hitam—beneficial; ca—also; yat—which; svadhyaya—Vedic study; abhyasanam—practice; ca—also; eva—certainly; vanmayam—of the voice; tapah—austerity; ucyate—is said to be.
TRANSLATION
Austerity of speech consists in speaking truthfully and beneficially and in avoiding speech that offends. One should also recite the Vedas regularly.
PURPORT
One should not speak in such a way as to agitate the minds of others. Of course, when a teacher speaks, he can speak the truth for the instruction of his students, but such a teacher should not speak to others who are not his students if he will agitate their minds. This is penance as far as talking is concerned. Besides that, one should not talk nonsense. When speaking in spiritual circles, one's statements must be upheld by the scriptures. One should at once quote from scriptural authority to back up what he is saying. At the same time, such talk should be very pleasurable to the ear. By such discussions, one may derive the highest benefit and elevate human society. There is a limitless stock of Vedic literature, and one should study this. This is called penance of speech.

“So spiritual master is necessary and his direction is necessary. That is the system of disciple succession. In the Bhagavad-gītā also, Arjuna is surrendering. He was Kṛṣṇa's friend. Why he surrendered himself, "I am your disciple." You see in the Bhagavad-gītā. He had no necessity. He was personal friend, talking, sitting, eating together. Still, he accepted Kṛṣṇa as spiritual master. So that is the way. There is a system to understand. It is specifically mentioned, śiṣyas te 'ham. "I am your disciple now." Śiṣyas te 'haṁ śādhi māṁ prapannam [Bg. 2.7]. "You kindly instruct me." And then He began teaching Bhagavad-gītā. Unless one becomes a śiṣya, or disciple, it is prohibited, not to instruct. Not to inst... That instruction is useless. That is the system. We are instructing in the class because there are few disciples who have taken vow to learn from me. Otherwise, I have no business to teach the public. The public may come. But actual interest is to teach my disciples. But that is secondary. For the public,

secondary. But real business is to teach the disciples."--------690401_-_Conversation_-_San_Francisco

Isopanisaid mantra 10 :
TRANSLATION: The wise have explained that one result is derived from the culture of knowledge and that a different result is obtained from the culture of nescience.
PURPORT :As advised in Chapter Thirteen of the Bhagavad-gītā (13.8-12), one should culture knowledge in the following way:
(1) One should become a perfect gentleman and learn to give proper respect to others.
(2) One should not pose himself as a religionist simply for name and fame.
(3) One should not become a source of anxiety to others by the actions of his body, by the thoughts of his mind, or by his words.